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I would like to now turn my attention to the page 1 of the little dissertation that you sent me and of course what this dear lady is seeing is that first of all I would like to make an observation that she is a very diligent individual and a ~~xx~~ very kindly person and she seeks very ^{very to understand} deeply what life is all about and what she can do and how she can do it.

By her observation of the room ^{known as 'Acaisiak'} ~~She is of course~~ standing in what is the ~~Ageriak~~ Hall of Records where everything is recorded and it is recorded with single dispassionate interest. The recorders are there because they are good servants; they miss not one jot or tiffel. And yet, they are old to look at and they ^{may} seem to be unkindly but they are full of the joy of what they are doing. In the body form, the venerable body, the hunchback shoulders the drop... So the visualization that she has ~~xxxxxxx~~ of her dear old clerk, with his skinny shoulders hunched over his flat top desk is really the kind of person that instills within one a meticulous individual and, of course, she shows this in beautiful humility in approaching him ^{in with} her very first statement "Forgive me for disturbing you, Sir," and I begin very respectful.

Then she goes ahead and says that she ^{is having} ~~has~~ a problem on her mind and hopes that he would help. And as we follow the dialog ^{between} them through, you can see that most people do ask definite questions; But most people, John, ^{also} ask questions ~~xx~~ which they have a formalized ~~xx~~ answer to. Scientists have an idea of the kind of thing they expect from a question. Politicians, judges, barristers, businessmen--most people have an idea what they want to hear on the way back from their question and their answer and she asks for "Knowledge." Well, knowledge is recognized in the academic world that we all live in at the moment by diplomas, but what is knowledge? Knowledge is that thing that we gain from experience and it is to be shared at all times not ^{jealously} ~~closely~~ guarded and stored away merely for our own enjoyment that we can ferret through our mind and ^{call} ~~all~~ our knowledge into reference for ourselves, And this is why the old clerk went along and took out what really was the cardboard ^{cylinder} ~~and~~ and said "Well, it's all buried under these diplomas." So you can have a diploma for learning

you can have a ⁻²⁻ diploma about
about sheep husbandry, ~~for learning about~~ being a psychiatrist, you may have a
diploma about being a very good embalmer, you can even have a diploma for learning
how to grow certain ^{types of} tropical flowers, or even for that matter filing certain
types of books. And he went on and on and on ^{because} for you see in humanity ^{and} there are
many places throughout creation where there are species and types just like us and
what we do ^{we} is reward knowledge and the carriers of knowledge with diplomas, and so
we elevate our own social system by taxing to this beautiful free gift ^{of} knowledge,
which is so freely given to us in the first place, all of these pieces of paper.

I could not help but smile when your dear friend, of course, produced perhaps
~~the~~ simple way of finding out what's in the middle. "Let's just shake it and see
what falls out." How many people do that, ~~Not~~ really caring that it's going perhaps
break what falls out. But the great thing is that if anything fell out ^{of} the middle
at all ~~in~~ it would perhaps be ^{just} one little sheet of paper that says, "I love you for
giving your knowledge away."

Many people forget, ^{John,} to ask ~~if~~ if I may just digress for a moment, ~~Why~~ Moses when
he went up in to the mountain spent so long up there. And when he ^{came (sic)} ~~came~~ down and
~~when~~ he dashed the tablets that he had to the ground, he went back and he ultimately
finished up ~~with~~ the Ten Commandments. I think that perhaps the answer was the
thing that ~~we~~ was asked to write the first time was so bewildering to him ~~that~~ in its
simplicity that he just couldn't understand it so he questioned ~~it~~, and questioned, ~~it~~
and questioned it, and in the end when he ~~did~~ understand it, he came down and having
seen Aaron make the golden calf, in rage and temper and frustration realized that he
just could not get this simple message ^{across} and that simple message, of course, is that
"Perfect Love is perfect freedom", ~~And~~ of course what must we have perfect freedom from,
freedom from fear and if we have freedom from fear, ~~then~~ ^{we} we no longer have selfishness
and we have no longer have selfishness then we must have perfect love. ^{So} So we see
ourselves on, almost ^{if you will} looking through a kaleidoscope, wherein a variety of patterns,
but no matter where we look they are all ^{related} ~~related~~ and ultimately the only thing we
can say is

that it's a beautiful experience that we have been looking at from the first moment to the last. Of course, in many instances when we were children looking through those kaleidoscopes we would go along and we would say to our friends, or ~~parents~~ ^{our} friends, look at this beautiful pattern and we'd share it; then we would go on again. Well, of course this is really what gets down to knowledge.

^{not} It's a beautiful kaleidoscope ^{not} to stick away ^{on a sheepskin} and cover up with diplomas but to share to keep it out in the open. And that's what is really all about. Of course, it's ~~this~~ beautiful because he goes on to say, "I can't permit such unorthodox methods of research and again I wonder how many people use ^{their} the English language without really understanding that first of all, somebody's done the searching and they've got ^{every thinking} in nice order and now what we have to do is come along and we have to ^{re-} research. The only thing is that we do know the answers are there because they ^{have been} ~~are~~ provided. What we have to do is to find them. It's like children on Easter day rushing around the house gleefully knowing that there are Easter eggs there and of course when they have found one, they may find two, or three, or four. And their joy kind of mounts and mounts and mounts until it gets around to the ~~same~~ ^{of} stage where they all sit down ^{they} and do a tally. And I often have fond memories of my own family when perhaps two or three weeks later Marjorie would call out ^{to} the children and say, "Hey, there's a spot over here somebody didn't look." And yet another Easter egg turns up. And while they were little that extra moment, that extra gift, that extra finding, kind of fortified them next year to be a little more diligent. And it's a shame perhaps that in ^{our} ~~their~~ elder days, that we lose some of that spark and diligence; and we find something ^{and} we become complacent ^{by} ~~become~~ settled with it. And we don't look any further and we don't use our knowledge to help others to look further either.

In her statement of looking under "I" for information, or ^{prudence} ~~prudence~~, that is a very ^{descriptive} ~~destructive~~ word, that itching for information, that desire to hold something. To have something ^{quickly} ~~quickly~~. The dear old clerk turns around and says ^{well,} Young lady, I'm awfully sorry but that's a strong emotion, that ^{its not a} ~~is~~ really ~~not a~~ good way to go." And ultimately she pleads with him, of course, not to be angry which he isn't

since he tries in his way that he can to tell her that to realize that the only way that one can really have anything is to be ~~quite~~ quiet and to work at it. There's a very apt statement that is the title of a book that I read some ~~time~~ ^{long time} ago that was called "Don't Push the River". How much easier it is of course to follow Einstein's theory of relativity and realize that if you want to make a very quick journey, ^{the what} ~~what~~ you do is to help the river help you. So you sit on it and sum its effort with your effort and you'll get there much quicker -- the, the natural event and no matter where we look of course from Plato to Pythagorus ~~to~~ ^{wonderful} Aristotée, we can go on ad infinitum, all of the ~~great~~ ^{that great man} thinkers, they have always come to the realization and ultimately of course/~~even~~ Einstein himself, found it and it meant so much to him and he said "Go the natural way." It meant so much him, John, that over his sill, the lintel to his fireplace, he had carved in German ~~Q~~ (in German rather) in his Princeton office, "God is always subtle, never malicious." To work with the great gifts that we have been given.

Now of course going back to the papers that I have ^{before} ~~before~~ me where he turns around and he says to her "You see I merely record the facts -- good, bad they don't mean anything to me, they may concern the authorities, of course, I don't know -- that's not my department." Again he is showing that he is a good servant, ~~time~~ ^{has} he's doing the job that he ^{is} ~~is~~ elected to do and willingly ^{well,} ~~he~~ does and ~~that~~ it's not a burden to him as he turns around and he says, "You know there's my figures, and I do them meticulously and carefully. Anybody can read them, they require no deciphering. They are just ^{then} exactly as things happen." And ^{then} in that moment of kindness he turns around and says "I never indulge in speculation, I don't try and alter the facts, ^I ~~but~~ don't try to build them up or tear them down. I really am very objective. This is my task ~~and~~ and I will do no more than that." ^{Then} ~~Then~~ he turns around and he uses this beautiful little phrase, ~~When~~ Your final account will be ^{determined} ~~told~~ very largely on what you ^{do to} ~~decide~~ to do with that shoehorn." And the dear lady ~~turns around and~~ gasps and says, "What shoehorn? What on earth are you talking about?" And he looks at me and ^{he} ~~said~~ ^{said} "I think you do," he said quietly, "Oh yes, I think you do."

Because you see the thing is that she's asked all the way through the other pages in this/dissertation to hurry up and let^{little} her ~~gm~~ know. What is she doing, ^{why} ~~how~~ is she doing it? how is she doing? is it good? is it bad? is it indifferent? Can I please have some recognition? please can I have a diploma to stick on my life that says that I have done something right. But, John, what isn't the way it goes and that isn't the way it happens. For if we get a diploma it is very easy to get egoistical about that diploma and it is very easy even if we don't show it to anyone ^{body} else to generate a certain degree of self-satisfied complacency ^{within} ~~about~~ ourselves. And there is no good servant that can afford that kind of exercise. ~~Amixxx~~

And so I beg her when you convey to her what words you feel you should ^{for} ~~and~~ what little I can help you with is that you tell ~~x~~ her to please ^{to} be at peace with herself, to care nothing for the judgment or that she may even be judged, but to live her life minute-by-minute and day-by-day doing all those things that she knows she can do, to do the one thing that is so very, very important in all our lives and that is to realize that our Heavenly Father, the Great One, the All in All, whatever form you would give Him or Her, or no matter how you see Him or Her, but ~~that~~ the Great Creator that has given us all that he has given us is in actual fact our greatest servant and ⁱⁿ there lies our reality to recognize that and be a servant for Him. ^{and the} ~~It is~~ the only way that we have open is exactly the same way that Buddha, and Zoraster, and all the other wonderful people from Martin Luther King to Albert Schweitzer discovered that taking ^{care} ~~of~~ ourselves for "I am the keeper of myself that I may serve my Brother ~~and~~ and do the will of my Father that is in Heaven." And Christ admonished us to do the same when he was asked that your brothers, your family await you. He asked the question, "Who is my brother, who is my sister, who is my family?" Those that do the will of my Father and so there we find the answer that your ~~dear~~ little friend is trying to push herself into a spot that she needs ^{and} ~~that~~ she doesn't. For what she needs is the peace of knowing that she has the ability to do all that's necessary. She doesn't need diplomas and she doesn't need recognition, she just needs to be quiet and thank God that she has all that she needs ^{to live} ~~in~~ her life and more especially the common sense to share it.